

ARTICLES

TO BE

INQVIERED OF
IN THE FIRST TRIENNNIAL
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM,

By GODS Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and

METROPOLITAN:

In and for the Dioces of *Canterbury*, In the yeare of our
LORD GOD 1637, And in the fourth yeere
of his Graces Translation.



Printed at London, by Richard Badger.



The Tenour of the Oath, to be Ministred to the Church-wardens and Side-men.

You shall sweare, that you, and every of you, shall duly consider and diligently enquire, of all and every of these Articles given you in charge; and that all affection, favour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your Parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: wherein you shall deale uprightly and fully; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeale to maintaine truth, and to suppress vice. So helpe you God, and the holy Contents of this Book.





Concerning the Church, the Ornaments thereof, and the Churches possessions.

IMprimis, Whether haue you in your severall Churches, and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer both fairly and substantially bound: A Font of Stone set vp in the ancient vsuall place: A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laid vpon the same at time of Diuine Seruice, and a faire linnen cloth thereon, at the time of the receiuing of the holy Communion. And whether is the same Table placed in such conuenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration, and that the greatest number may communicate. And whether is it so bled out of time of diuine seruice, as is not agreeable to the holy vse of it; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophaner vses: and are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and reade them, and other sentences of holy Scripture, written on the walls likewise for that purpose?

2 Whether are the afternone Sermons, in your severall Parishes, turned into Catechizing by question and answer; according to the forme prescribed in the Booke of Common Prayer: And whether doth euery Lecturer reade diuine Seruice, according to the Liturgie printed by authority, in his Surplice and Hood, before the Lecture: And whether are his Pastories Instructions in all things duly obserued?

3 Whether haue you in your said Church or Chappell, a conuenient seat for your Minister to reade Seruice in, together with a comely Pulpit set vp in a conuenient place, with a decent cloth or cushion for the same, a comely large Surplice, a faire Communion Cup, with a cover of silver, a Flagon of silver, tinne, or pewter, to cut the Wine in; whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of diuine Seruice, and administration of the Sacraments: And whether haue you a strong Chest for Almes for the poore, with three locks and keyes, and another Chest for keeping the Bookes, and Ornaments of the Church, and the Register Booke: And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided: And is the Mothers Christian name therein Registered as well as the Fathers, and a transcript thereof brought in yearly within one Moneth after the 25 of March into the Lord Archbishop or Bishop of the Diocese his principall Register: And whether haue you in your said Church or Chappell, a Table set, of the degrees therein by law men are prohibited to marry?

4 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your parish Almes-house and Church-house, in good reparations: and are they imploied to godly, and their right holy vses: Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided: Or haue any

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patrons or others decayed the Parsonage-houses, and keep a stipendary Priest or Curate, in place where an incumbent should be possessed? Whether is your Church-yard well fenced with walls, railles, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons, haue vsed any thing in place consecrated to holy vse, prophanely or wickedly?

5 Is your Church or Chappell decently paued, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid vp in some fit place as becometh Christians? And is the whole consecrated ground kept free from Swine and all other nastinesse, as becometh the place so dedicated?

6 Whether haue any ancient Monuments or Glasse-windowes bene defaced, or any Masse Incriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bene at any time purloined, and by whom?

7 Whether haue you the Terrier of all the Glebe lands, Medowes, Gardens, Orchards, Vines, Stocks, Implements, Tenements, and portions of Tithes (whether within your parish or without) belonging vnto your Parsonage or Vicarage, taken by the view of honest men in your said parish? And whether the same Terrier be laid by in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church-wardens and Sidenen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid:

1 How many severall parcels of Glebe-land, doe you know, or haue you credibly heard to belong vnto your Rectory, Church, Parsonage, Vicarage, &c. and by what Names are they (or any of them) commonly called and knowne; and what yearly rent haue you knowne or heard to haue bene paid, vnto the Parson, Vicar, or to his or their Assignes, for euery, or any of the said parcels?

2 In whose occupation are the said parcels at this present? How much doth each parcell containe by measure of the 16 foot Poale? How is each parcell Watted, on euery part? And who is to repaire the fences on each side thereof?

3 What hedge, ditch, meere, tree, thorne, doole, or distinction, is there now, at this present, whereby the said parcels of Church-lands may be apparently knowne and distinguished, from the lands of other men, vpon whom they doe abutt?

4 What Cart-way, Horse-way, Foot-way, Gates or Stiles doe lead from your Parsonage or Vicarage-house, vnto euery of the said parcels of Glebe land? Declare your knowledge therein.

5 Whether doe you know, or haue you credibly heard, that some stiles, gates, hedges, ditch, meere, tree, thorne, or other dole (formerly growing or being, betweene the said parcels of Glebe (or some of them, and the Lands of other men) haue beene digged vp, felled downe, destroyed, put by or defaced? And who had the said parcell (so wronged) in occupation, when the said stile, gate, hedge, ditch, meere, tree, thorne, or other ancient dole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

1 Whether doth your Parson, Vicar, or Curate, distinctly and reuerently say Divine Service vpon Sundayes and Holydayes, and other dayes appointed to bee observed by the Booke of Common Prayer; as Wednesdayes, and Fridayes, and the Eues of euery Sunday and Holyday, at fit and vsuall times? And doth hee duly observe the Orders, Rites, and Ceremonies, prescribed in the said booke of Common Prayer, as well in reading publike prayers and the Letany, as also in administering the Sacraments

Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Charging of Women, and all other like Rites and Offices of the Church, in such manner as for me as in the said booke of Common Prayer he is informed, without any omission or addition. And doth he reade the Booke of the last Canons pearely, and weare a Surplice according to the said Canons :

2 Whether haue you any Lecturer in your parish, who hath preached in his Cloke and not in his Gowne, and whether haue you any Lecturer who will not profess his willingness and readynesse to take vpon him a Living or Benefice, with cure of soules, or who hath refused a Benefice when it hath bene offered vnto him :

3 Doth your Minister bid Holy dayes and Fasting dayes, as by the Booke of Common Prayer is appointed : And doth he giue warning beforehand to the parishioners for the receiuing of the holy Communion, as the two and twentieth Canon requireth, and whether he doth administer the holy Communion so often, and at such times, that euery parishioner may receiue the same, at the least thrice in euery yeere ; where once at Easter, as by the Booke of Common prayer is appointed : And doth your Minister receiue the same himselfe, on euery day that he administreth it to others, and ble the words of institution according to the Booke, at euery time that the Bread and Wine is renewed, accordingly as by the promise of the 21. Canon is directed : And doth he deliuer the Bread and Wine to euery Communicant seuerally, and kneeling : Whether he hath admitted to the holy Communion, any notorious Offender or Schismaticke, contrary to the 26. and 27. constitutions, or receiued any to the Communion being not of his owne Cure, or put any from the Communion, who are not publicly infamous for any notorious crime : Doth he vse the signe of the Crosse in Baptisme, or baptize in any Basin, or other Vessel, and not in the vsuall Font ; or admit any Father to be Godfather to his owne childe, or such who haue not receiued the holy Communion, or baptize any children that were not borne in the parish, or willfully refuse to baptize any infant in his parish, being in danger, hauing bene enformed of the weaknesse of the said childe ; and whether the childe dieth through his default without baptism :

4 Whether hath your Minister married any without a Ring, or without Banes published thre seuerall Sundayes or Holidayes in time of diuine Seruice, in the seuerall Churches or Chappels of their seuerall abode, according to the Book of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbishop, the Bishop of the Diocese, or his Chancelor, first obtained in that behalfe : Or not betwixt the houres of eight and twelue in the forenone, or haue married any in any priuate house, or if the parties be vnder the age of 21 yeeres, before their parents and gouernours haue signified their consent vnto him :

5 Doth he refuse to bury any, which ought to be interred in Christian buriall, or defer the same longer than he should, or bury any in Christian buriall, which by the constitutions of the Church of England, or Lawes of the Land, ought not to be so interred :

6 Is your Minister a Preacher allowed, if yea, then by whom : If not, whether doth he procure some who are lawfully licensed, to preach monthly amongst you at the least :

7 Doth your Minister (being licensed,) preach vsually according to the Canon, either in his owne Cure, or in some other Church or Chappell nere adioynning, where no other Preacher is, and how often he hath bene negligent in that behalfe, & doth preach standing, and with his hat off : Or whether doth he or his Curate vpon euery Sunday, when there is no Sermon, reade an Homily, or some part thereof, according as he ought to doe ; or in case he be not licensed to preach, doth he take vpon him to preach or expound the Scriptures in his owne Cure, or elsewhere : If so, then you

present the same, the time and place, when, and where he did it?

9 Doth your Minister use to pray for the Kings Majesty, King Charles, and for the Queens Majesty, Prince Charles, and all the royall Progeny, with addition of such Title and Titles as are due to his Highnesse, and exhort the people to obedience to his Majesty, and all Magistrates in authority vnder him: And doth he also pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

10 Is your Minister continually resident vpon his Benefice, and how long time hath bin absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smallnesse of the living cannot finde a preaching Minister, doth he preach at both his Benefices usually?

11 Doth your Minister or Curate, serue any more Cures than one: If yea, then what other Cure doth he serue, and how far are they distant?

12 Doth your Minister or Curate every Sunday and Holyday, before Evening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the ten Commandements, Articles of the Beliefe, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common Prayer only? And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty? And whether he be carefull to tender all such youth of his parish as haue bene well instructed in their Catechisme, to be confirmed by the Bishop in his Visitation, or any other convenient time, as is appointed by the booke aforesaid.

13 Doth your Minister in the Rogation dayes, go in perambulation of the circuit of the parish, saying, and vsing the prayers, Suffrages, and Thanksgiving to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a seare scarcity?

14 Hath your Minister admitted any Woman begotten with childe, in adultery or fornication, to be churched without license of the Ordinary?

15 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any private house, otherwise than by law is allowed?

16 Doth your Minister endeavour and labour diligently to reclaim the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or Curate, ouerconuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

17 Hath your Minister taken vpon him, to appoint any publike or private Fasts, Processions, or Exercises, not approued by Law, or publike authority, or hath vsed to meet in any private house or place, with any person or persons, there to consult how to preach or depraue the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all.

18 Hath your Minister stated the publication of any excommunications or suspensions, or doth he every halfe yere denounce in his parish Church, all such of his Parish as are excommunicated, and perseuere therein without seeking to be absolved, or doth he willingly and willingly keepe company with such as are excommunicate: And hath he admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

19 Doth your Minister carefully looke to the welfare of the poore, and from time to time.

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time call vpon his parishioners to giue somewhat, as they can spare to godly and charitable uses, especially when they make their Testaments.

19 Whether your Minister or any, hauing taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or vse any other forme of diuine Service than is appointed in the Booke of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Dioces, or by any other, and by whom?

21 Doth your Minister vse such decency and comelinesse in his apparell, as by the 47. Canon is enioyned: is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemely for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismaticke, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tauerne, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, & Swearer, or one that applieth himselfe not at his study, or is otherwise offensive and scandalous to his function or Ministry?

23 Doth your Preacher or Lecturer reade diuine Service, before his Sermon or Lecture, and Minister the Sacraments twice a yere, at least, in his owne person, according to the Canons?

24 When any person hath bene dangerously sick in your Parish, hath he neglected to visit him, and when any haue bene parting out of this life, hath he omitted to do his last duty in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliuer such doctrine as tends to obedience and the edifying of their auditory in faith and religion, without intermedling with matters of State, not fit to be handled in the pulpit, but to be discussed by the wisdom of his Maiesty and his Councell. And if you find any fault herein, you shall present them?

Schoole-Masters.

1 Doth any in your Parish openly or priuately take vpon him to teach Schoole, without license of the Ordinary, and is he conformance to the Religion now established: And doth he bring his Schollers to the Church, to heare diuine Service and Sermons: And doth he instruct his Schollers in the grounds of the Religion now established in this Church of England, and is he carefull and diligent to benefitt his schollers in learning?

2 Doth your Schoole-master teach and instruct his youth in any other Catechisme than is allowed by publike authority: And what Catechisme it is that he so teacheth?

3 Is any thing or meanes giuen towards the erection or maintenance of any Schoole with-holden back or otherwise impolyed, and by whom?

4 Doth any keepe schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many wayes profaned, and the windowes broken?

Parish Clarke and Sextons.

1 Haue you a fit Parish Clarke, aged twenty yeres at least, of honest conuersation, able to reade and write: Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your parish: if not, then by whom are they so defrauded or denied: by whom are they chosen: and whether the said Clarke be approued by the Ordinary: And hath he taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and seruiceable to the Minister, and doth he

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take vpon him to muddle with any thing about his Office: as Churching of Women, burying the dead, or such like?

2. Doth your Clarke or Sexton keep the Church cleane, the doores locked at fit times: is any thing lost or spoiled in the Church, through his default? Are the Communion Table, Font, Bookes, and other Ornaments of the Church kept faire and cleane? Doth he suffer any vnreasonable ringing, or any prophane exercise in your Church? Doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1. Whether any of your Parishioners, being sixteen yeres of age or bpwards, or others lodging or commonly resorting to any house within your Parish, do wilfully absent themselves from your parish Church vpon Sundayes and Holydayes at Morning and Euening prayers? Or who come late to Church, and depart from Church before service be done vpon the said dayes? Or who doe not reuerently behaue themselves during the time of Diuine Service, deuoutly kneeling, when the generall confession of sins, the Letany, the tenne Commandements, and all Prayers and Collects are read, and vsing all due and lowly reuerence, when the blessed name of the Lord Iesus Christ is mentioned, and standing vp when the Articles of the Beliefe are read; or who doe couer their heads in the Church during the time of Diuine Service, vnlesse it be in case of necessity, in which case they may weare a Night cap or Coiffe? Or who do giue themselves to babling, talking, or walking, and are not attentiu to heare the Word preached, or read? Whether any of your parish, being of sixteen yeres of age or bpwards, doe not receiue the holy Communion in your Church thrice euery yere: whereof once at Easter, and whether they doe not deuoutly kneele at the receiuing thereof? And whether any hauing diuerse houses of remoue, doe shift from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

2. Whether any of your parishioners, being admonished thereof, do not send their children, seruants, and apprentices, to the Minister, to be catechized vpon such Sundayes and Holydayes as are appointed? Or whether any of them doe refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common Prayer?

3. Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Diuine Service, or receiue the holy Communion, as aforesaid: present their names, their qualities or conditions.

4. What Recusant Papists are there in your Parish, or other Sectaries: present their names, qualities, or conditions: whether they keep any Schoole-master in their house, which cometh not to Church to heare diuine Service, and receiue the Communion: What is his name, and how long hath he taught there, or elsewhere?

5. Whether any of the said popish Recusants, or other Schismatics, doe labour to seduce and withdraw others from the Religion now established? Or instruct their families or children in popish religion: or refuse to entertaine any, especially in place of greatest seruice, or trust, but such as concurre with them in their opinions?

6. How long haue the said popish Recusants abstained from diuine Service, or from the Communion, as aforesaid?

7. Is there any in your parish that retaine, sell, utter, or disperse, any popish bookes, or writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, State, and Gouvernement Ecclesiasticall of this Kingdome of England, or keep any Monuments of Superstition vncancelled or defaced?

8. Whether haue you any in your Parish, which heretofore being popish Recusants, or Sectaries, haue since reformed themselves, and come to Church to heare diuine Service, and receiue the Sacraments: if yea, then who are they? And how long since haue they reformed themselves? And whether they still remaine and abide in that confor-

9 Is there any in your parish that refuse to haue their children baptiz'd, or themselves to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any married women refused to come to Church, according to the Booke of Common Prayer, to giue God thanks after their child's birth, for their safe deliuerance? And whether doe any of, or in your Parish, refuse to haue their children baptiz'd in your parish Church, according to the forme prescribed in the Booke of Common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Diuine Service or Sermons? Or doe they communicate, or baptize their children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making a schisme or diuision (as it were) betwene the vse of publike prayer and preaching?

12 What persons within your parish, for any offence, contumacy, or crime, of Ecclesiasticall Conuicte doe stand excommunicate? present their names, and for what cause they are excommunicated, and how long haue they so stood, and what person or persons do wiltingly and usually keepe them company?

13 Whether any not being in Orders, doe execute any Priestly or Ministeriall Office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your parish, that hauing heretofore taken vpon him the order of Priesthood or Deacon, hath since relinquished the same, and liues as a Layman neglecting his vocation?

15 Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other base or immodest behaviour? Or hath disturbed the Minister in time of Diuine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiasticall Conuicte?

16 Whether any of, or in your Parish, without consent of the Ordinary, or other lawfull authority, haue caused any to do penance, or to be censured or punished for any matter of Ecclesiasticall Conuicte, by any Vestry-meetings, or otherwise by their own authority? Or haue taken any money or commutation for the same? Present their names that haue done it: And who haue bene so punished: In what manner, and vpon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keep open Shops, or Ware-houses vpon any Sunday or Holiday by themselves, their Seruants, or Apprentices, or haue otherwise prophaned the said dayes, contrary to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Victuallers or other persons, that permit any persons in their houses, to eate, or drink, or play, during the time of Diuine Service or Sermon, or reading the Homilies, in the forenoone or afternoone, vpon those dayes?

18 Whether the fifth day of November be kept holy, and thanksgiving made to God, for his Maiesties and this States happy deliuerance, according to the ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conuenticles or priuate Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publicly or priuately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562, or against the Kings Supremacy, in causes Ecclesi-

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Ecclasticall, or against the Dash of Supremacy, or of Allegiance, as pretending the same to be unlawfull and not warrantable by the Word of God? Or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Government of the Church of England under the Kings most excellent Maiesty, by Archbishops, Deanes, Archdeacons, and other Officers of the same: affirming, that the same is repugnant to the Word of God, and that the said Ecclesiasticall Officers, are not lawfully ordained: Or whether there be any Authoꝛs, Maintainers or favourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Loue, or of any other heresie or schisme: present their names?

20 **W**hether any in your Parish haue married within the degrees by Law prohibited, and where, and by whom? And whether any couple in your parish being lawfully married, lye apart one from the other, without due separation by the law, or any that haue bene divorced, which keep company with any other at bed or at board?

21 **W**hether do any persons administer the goods of the dead without lawfull authority, or suppress the last will of the dead? Or are there in your parish any wills not yet proved or goods of the dead (dying intestate) left unadministred? By authority in that behalfe you shall not faile to present the Executors and all others faulty therein: and also how many persons being possessed of any goods and chattels, haue died within your Parish, since the 1. day of February: 163.

22 **W**hether any withhold the Stocke of the Church, or any goods, or other things, giuen to god and charitable uses?

23 **W**hether your Hospitals and Almshouses, and other such houses and corporations, founded to god & charitable uses, and the lands, possessions, and goods of the same, be ordered and disposed of as they should be? And doe the Masters, Gouerners, Fellowes, and others of the said Houses and Corporations, behaue and demean themselves according to the godly ordinances and statutes of their severall Foundations?

24 **W**hether haue you any in your Parish to your knowledge or by common fame or report, which haue committed adultery, fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue liued incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any Woman, or solicited any Woman to haue the carnall knowledge of her body, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their neighbours, and sowers of discord, filthy and lasciuious Talkers, Usurers, Symoniacall persons, Bawdes, or harbourers of Whoremien with childe, which be unmarried, or conueying or suffering them to goe away before they haue made satisfaction to the Church, or any that hauing heretofore bene presented, or suspected of any the aforesaid crimes, haue for that cause departed your Parish, and are now returned againe? Or any which haue used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any perjury in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgerie, punishable by the Ecclesiasticall Lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singular the said offenders, and with whom they haue committed the said offences, in case they haue not bene publicly punished to your knowledge for the same crimes?

Physitions, Chirurgions, and Midwives.

25 **H**ow many Physitions, Chirurgions, or Midwives, haue you in your Parish? How long haue they used their severall Sciences or Offices, and by what authority? And how haue they demeaned themselves therein, and of what skill are they accounted to be in their profession?

Touching

Practises.

Touching the Church-wardens and Side-men.

1 Whether you and the Church-wardens, Quest-men, or Side-men, from time to time, do, and haue done their diligence, in not suffering any idle person to abide either in the Church-yard or Church-porch, in Seruice or Sermon time, but causing them either to come into the Church to heare diuine Seruice, or to depart, and not disturbe such as be hearers there? And whether they haue, and you doe diligently see the parishioners duely resort to the Church euery Sunday & Holiday and there to remaine during diuine Seruice and Sermon? And whether you or your predecesso^{rs}, Church-wardens there, suffer any playes, Feasts, drinkings, or any other prophane blages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their uttermost power and endeaumont, any person or persons to be tipling or drinking in any Anne or Victualling house in your parish, during the time of diuine Seruice or Sermon, on Sundayes and Holidayes?

2 Whether, and how often haue you admitted any to preach within your Church or Chappell, which was not sufficiently licensed? And whether you together with your Minister, haue not taken diligent heed and care, that euery parishioner being of sixteen years of age or upwards, haue receiued thrice euery yeere, as aforesaid: and also that no stranger haue vsually come to your Church, from their owne parish Church?

3 Whether haue there bene provided against euery Communion, a sufficient quantity of fine white bread, and good and wholesome wine for the communicants that shall receiue? And whether that wine be brought in a cleane and sweet standing-pot of pewter, or other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners? And haue the late Church-wardens giuen by a iust account for their time, and deliuered to their successors by Bill indented the money, & other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully distributed to the vse of the poore?

5 Whether doe you see the names of all Preachers which are strangers and preach in your parish Churches, to be noted in a Booke for that purpose, and whether euery Preacher doe subscribe his name, and of whom he had his License?

6 Whether any doe trouble or molest you for doing your duties?

7 Whether there be any Legacies with-holden giuen to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testato^{rs}: In whose hands it is, by whom it was giuen, and by whom it is with-holden?

8 Do you know of any thing that hath been complained of, that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

1 Whether doe you know or haue heard of any painment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for winkings at or sparing to punish any person for any offence of Ecclesiasticall Conuulsance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of or against any Recusant, or any other offender in the cases aforesaid: What summe of money, or other consideration hath bene receiued or promised, by, or to any of them in that respect, by whom, and with whom?

2 Hath any person within your parish, paid, or promised any summe of money or other reward, for commutation of penance, for any crime of Ecclesiasticall Conuulsance? If so, then with whom? When, and for what, and how hath the same bene employed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Arts, or Batchello^{rs} of the Lawes at the least, learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good life and fame, zealously affected in Religion, and iust and by right in executing their Offices? Haue they heard any matter of Office priuately

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in their Chambers, without their Sworne Registers, or their Deputies presence :

4 Doe you know, or haue you heard, that any Ecclesiasticall Judge, Officer, or Minister, hath receiued or taken any extraordinary fees, or other rewards or promises, by any wayes or meanes, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that haue died intestate, to one more than to another : or for allowing larger and unreasonable accounts, made by Executors or Administrators : or for giuing them Quierus est, or discharges, without Inuentory or account, to defraud Creditors, Legataries, or those who are to haue portions. And what summes of money doe you know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the estate of any dying intestate, vpon pretence to bestow the same in pios usus : and how haue the same beene bestowed :

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiasticall Jurisdiction within this your Dioces : or any Advocate, Register, Proctor, Clerkes, Apparitors, or other Minister belonging to the same Ecclesiasticall Courts, exacted or taken by any wayes or meanes, directly or indirectly, extraordinary or greater Fees than are due and accustomed : And whether is there a Table for the rates of all Fees, set vp in their seuerall Courts and Offices : And whether they haue sent or suffered any Procelle to goe out of the Ecclesiasticall Courts otherwise than by law they ought : or haue they taken vpon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrary to the Law and Canons in that behalfe provided :

6 What number of Apparitors haue euery seuerall Judge Ecclesiasticall : And wherein, and in what manner is the Countrey ouerburthened by them : And wherein haue they caused or summoned any to appeare in the said Courts, without a presentment or citation first had : or whether haue they threatened any to prosecute them in the said Courts if they would not giue them some rewards, and what bribes in that behalfe haue they taken :

7 What reward or fees hath any of the Apparitors taken, to saue the iourneyes to any Ecclesiasticall Court of any persons, and what (after composition so made) haue they or any of them taken and receiued, and what acquittance or discharge haue they giuen or promised them, and whether haue they not cited some to appeare before the Arch-deacon, or his Officiall, after they haue bene ordered by the Commissary, and done their pennance accordingly, and whom haue they so cited and troubled, and what hath it cost them, as you know or haue heard, or by inquiry can finde.

If you know of any other default or crime of Ecclesiasticall Conusance, you are to present the same by vertue of your Oathes :

The Minister of euery Parish, may and ought to ioyne in presentment with the Church-wardens and Sidemen, and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid : and there must be seuerall presentments made to euery seuerall Article : and the Minister, Church-wardens, and Sworne-men, are to meet and conferre about the said presentments, and answering of euery of the aforesaid Articles :

F I N I S.

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